

The Christian Socialist

VOL. III. No. 12.

DANVILLE, ILLINOIS, JUNE 15, 1906.

Whole No. 52

SOCIALIST MINISTERS VINDICATED

"Is Brother Noll preaching the gospel of Jesus Christ, or is he expounding the doctrine of Socialism and Anarchy?" was the question directed at Rev. Aaron Noll of the McKeesport Reformed church, by the Rev. Kline, of Ellwood City at a meeting of the classis of the Reformed church recently in Grace church, Pittsburgh.

"I am preaching the gospel of Jesus Christ as I understand it," answered Rev. Noll.

Rev. Noll is editor of the Reformed Church Visitor, the organ of the classis, which is published in McKeesport. Rev. Albert J. Collison, pastor of the Reformed church of Homestead, is business manager of the paper. Both of these ministers are well informed and irrepressible Socialists, preach Socialism in their pulpits and get a whiff of it into the church paper occasionally. The article which aroused the ire of Rev. Cline declared:

"The need is social regeneration, and regeneration applied to society means revolution.

"Not by begging for the crumbs of charity, but by demanding that which rightfully belongs to them, and by being satisfied with nothing less than social justice, can the workers ever hope to achieve economic freedom and independence, so that they may have the strength and opportunity for self culture in the things that make life worth living."

After Rev. Cline stated his objections Rev. Noll at once offered his resignation as editor of the Visitor, but the classis refused to accept it, complimented his editorial work and later increased the appropriation to his church by the amount of \$200.00.

The McKeesport Daily News interviewed the elders of Rev. Noll's church and reports that they say "There never was any trouble between Rev. Noll and the elders of his church and all the congregation are heartily in sympathy with his views." This shows how a brave, patient, persistent minister may lead his people.

The News also commented editorially upon the incident in the following sane and courageous manner:

"Ministers are sometimes criticized for preaching upon really live and important subjects. Not a word do they say when he strikes at the Pharisees of old; but let him take a rap at those he believes to be the Pharisees of the twentieth century, as found in society, business and politics, and he is 'outside of his proper sphere.' These critics would have him apply his texts only in a vague and general way, lest he

affront some captain or captains of industry, or—terrible to contemplate—get into politics.

"The very best way to rob a preacher of his usefulness is to muzzle him. It is his duty to apply abiding principles to changing conditions, whether moral, social or political. The more closely he applies them, the better is he fulfilling his mission as a representative of that preacher who called a spade a spade, and

ly increase the agitation against wage slavery and very much hasten the overthrow of capitalism. These Allegheny county ministerial comrades hold a most honorable place in the advance guard of the great revolution and their children and grandchildren will proudly glory in the wise and heroic stock from which they sprung. We crown these men heroes and apostles now.

However, the hen that tries to

philosophy of Socialism as soon as they understand it. "Let your light shine" steadily, brothers, but do not impatiently bluster.

Comrades Noll and Collison have handled the subject of Socialism so skillfully and effectively that we would commend their example to all awakening ministers. Be honest, brave, sweet and patient.

Revolution Now On.

The historian of 1950 writing of the greatest of revolutions, which probably will be politically complete in America by that time, will cite the railroad Rate Bill and the Meat Inspection Bill as the initial steps of the vast change. For, while the Rate Bill is more unsatisfactory than the Missouri Compromise and the Meat Inspection Bill may be shorn of power by a servile Congress, these bills mark the turning point in the relation between government and business. The right of the government to control the industries of the country, which underlies the Socialist plans, is hereby admitted; and it is startling to contemplate the fact that the Socialists are chiefly responsible for these revolutionary measures.

As Bismark was forced to admit that government ownership of railroads, old age pensions, compulsory insurance and other beneficial reforms would not have been granted in Germany except to offset Socialism, it is clear that but for Socialist activity these epoch marking bills would not even have been proposed, much less passed.

The daily papers reported many months ago when the railroad lobby and some of the cabinet were bitterly opposing President Roosevelt's policy of government control that he said: "Gentlemen, you must accept government control or you are at once face to face with Socialism."

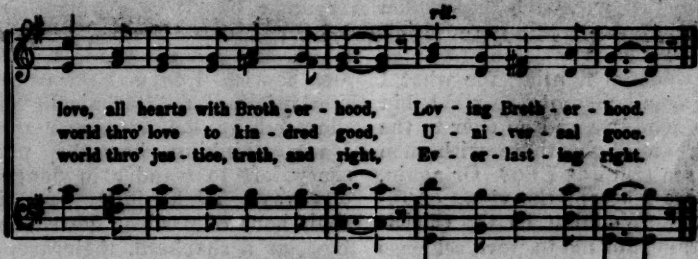
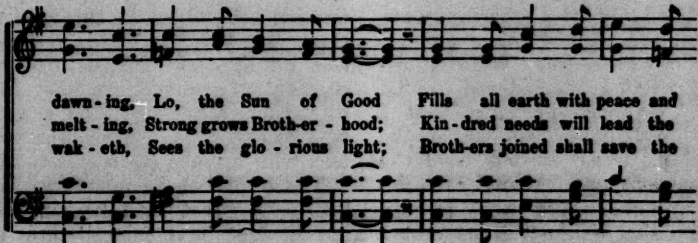
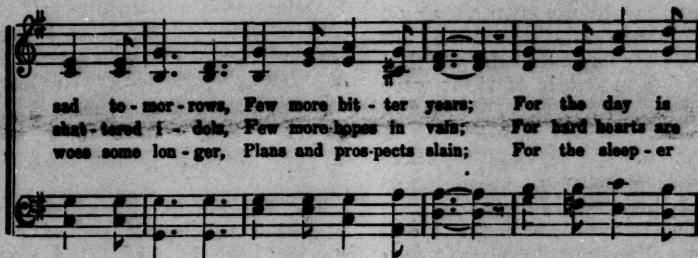
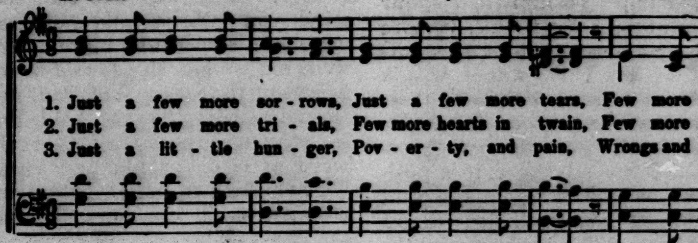
The whole world knows that, but for the fearful exposures of the filth and poison of the meat business in Upton Sinclair's terrible book, "The Jungle"—a straight out Socialist book, the Meat Inspection Bill would not even have been proposed.

Thus it appears that the Socialist Party, though without congressmen at present, is not without influence over Congress; and it is safe to say that the result of this Socialist influence is being recognized by intelligent people more and more. The enemies of Socialism will grant many concessions to offset Socialism, but the credit for these reforms belongs to Socialists, not to them.

Hope.

H. P. M.

HARVEY P. MOYER



Copyright, 1906, by Harvey P. Moyer

hit a head wherever he saw it. Preachers may talk rashly, sometimes. The apostles themselves made mistakes. But if the church is to be of any use in the world; if it is to hold the respect and attention of the masses, it must have an unmaimed pulpit."

This incident reminds one of ministerial discussions on slavery in the early part of last century. The ministers played a prominent part in the anti-slavery agitation and they will also vast-

hatch her eggs in three days by pecking at them instead of in three weeks by patiently brooding over them will make a muck of it. And ministers must use the wisdom and patience of the hen. Not too fast, brothers. Temper zeal with moderation. In the old fable it was the warm, patient sun and not the fierce, impatient wind that made the traveler surrender. The people, and especially the Christian people, will yield to the true spirit and

Rev. Porter Defends Himself

Omaha, Neb., May 22, 1906.
117 1-2 N. 16th St.

Dear Brother and Comrade:—

A copy of your paper containing a criticism of my action in resigning my pastorate accidentally fell into my hands a few days ago. I thank you for your kindness in publishing the resignation in full. I believe a careful reading of it will lead the unbiased person to believe your criticisms are not justified by facts.

You start out by saying you think I "made a great mistake amounting in fact to a crime." If I have the correct understanding of the words, a mistake is a matter of judgment, a crime of motive. I believe this is the generally accepted idea. If it is correct the talk about a mistake amounting to a crime is simply confusion of words.

You say, "It cannot be right for a pastor to desert his flock because he sees they are wandering from the true path and need instruction." In regard to this assertion I make the bald statement that the inference that I did this is wholly unwarranted by any data given in the resignation. My people were not ignorant. With all the power at my command I had for more than a year been trying to give them the needed instruction. Whether wisely or not is another question. But I did my best. It was not primarily a question of education but of economic interest. Against your "hurrah" about other ministers bringing their flocks with them. I think you should bear in mind the lesson forced upon us by history that there never has been a class as a class rise above what it considers its economic interest. By far the larger part of the workingmen who are most aided by the progress of Socialism are not in the churches. Occasionally a church is so situated that the right man may lead it into Socialism. I believe the number of these churches will increase and no man is more ready than I to rejoice in seeing such men lead their people with them. But where you find such people you will also find that their economic condition is in line with this view point. In the truer meaning of the word I am not leaving these people "deliberately" or otherwise to the "guidance of a false or ignorant shepherd." When I take the position that I will tack my sails so as to stay by them physically and hold my position, I am farthest from staying by them spiritually. When I stand clear cut for God's truth as I understand it, let it lead me where it will, that spirit is catching with true Christians, and I am shepherd still in the better meaning no matter how far I am led from their homes.

You tell us "It is a most vicious and false philosophy that inspires a minister to leave a church which particularly needs his message on the ground that he should not receive the support

of the church when he differs from that church in opinion."

You call yourself a Christian Socialist. That Christianity which we both profess tells us to do unto others as we would have them do unto us. I take it that these words are vital to Christianity. Now put yourself in the place of my people. They were generous with me, but this difference in viewpoint strikes at the root of things and molds all my teaching. Would you, if you were aiding in the support of a man in order that he might give his whole time to teaching ideas which you believed to be vital and which it was understood that he would teach and without which understanding he would never have been hired, would you consider that man doing as he would be done by if he deliberately used that position and your money to fight you? Make it more plain. Suppose that at the outbreak of the Civil war I was a Southern man and joined their army thinking it stood for right. Suppose that as the war progressed I was advanced to a position of command. Suppose that after this I came to believe that I was not right in fighting in the southern army, not because of any change in my own views on the fundamentals of right, but because I came to believe that those fundamentals of right were not in accord with the aims and plans of those in whose army I was enlisted. Suppose that the army as it actually existed was one of the most dangerous organizations to overthrow the ideals I had enlisted to fight; that as a class, not only the officers but the rank and file of the army were against me, that whether sincerely or otherwise they were opposed to what I considered to be vital. Suppose in short that I came to believe that we of the southland were wrong and the north was right. Would I be doing the manly thing to try to hold my position and use it as best I could to bring in the triumph of the north; or would the golden rule lead me to resign my position and, with all respect to the men who went on fighting for what I no longer believe to be right, bid them good-bye and go over to the north and fight there with men who see truth as I do? Or again, suppose I accept the views of Ingersoll. Would it be the Christlike thing for me to work schemes to make a Presbyterian church support me while I knife it? Would you, as a thorough going Presbyterian have the most exalted idea of my action? Would you use it as an ideal application of the Golden rule? I again reiterate the idea that when a man finds himself, not on minor points but on fundamentals out of harmony with those whom he poses to lead, no difference whether he or they are right, there is not that in common to justify continuing the relationship and the manly, the Christlike thing is for him to come out like a man and take

the initiative in dissolving the relationship.

As to the bug-a-boo you suggest about the awfulness of the results of such action on the church, I commend you to the example of the Christ who rather than tack his sails to fit a Pharasaic religion went out by the seaside and spoke the message which would have been unacceptable in the well-cushioned synagogues, the message to which that synagogue would not have given support unless he had worked an underhand scheme upon them. He did speak in the accepted places of worship when opportunity came, but my action leaves me free to do that and I take pleasure in using it. Had Jesus followed such philosophy as you suggest and squatted down in Nazareth, Christianity would never have been born. Had Paul accepted it Christianity would have died in its cradle. When Jesus sent out the seventy they were to speak the message clearly. If it was not received, mind you Christ did not say merely "listened to" kindly, they went on. When the Jews refused to accept the message of Paul and Barnabas they "waxed bold, and said, it was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, lo, we turn to the Gentiles."

No, brother, Christianity is not a matter of institutions. They may crumble to the dust as you suggest by the course I have taken being generally followed.

But the true teacher declares clearly and lovingly as he has power, the truth of God as written all about us in His works. That truth calling is the Christ voice calling, the voice of the true Shepherd saying, "Come.....all ye that are weary and heavy laden;" and His sheep hear His voice and they follow. But when a man expects to lead the sheep to the true Shepherd by everlastingly tacking his course to follow, not the Shepherd but the sheep, let him beware lest some cloudy morning the truth dawns upon him that instead of following sheep that were wandering, he has been led a merry chase by a lot of billy-goats. Let him also bear in mind that many of the great unchurched masses are really hungry for the really Christ message, that tacking his sails for the well-fed, coupled with efforts to retain his salary are liable to make such a barrier between him and them that they can never hear and give weight to his message. The Christ message is for the bruised of earth as well as for those who enjoy playing at reform. With them it is indeed life. With them economic determinism is a force so in line with their true interests that even the more superficial ones will soon see it. But in the churches it is not so, except with that rare idealist who is ever the exception and not the rule.

Yours sincerely,
G. C. PORTER.

Editorial Reply to Rev. Porter

The readers of this paper and Rev. Porter himself should constantly bear in mind that there can by no possibility be any personalities involved in this discussion. The wisdom of his resignation might easily be justified on particular grounds, while this discussion concerns it as a general example to American ministers who become Socialists.

The objection to my saying he "made a great mistake amounting in fact to a crime" may be justified on purely technical grounds, but it is a very small support for a sinking man to grasp, and I am sure the impression I wished to make was correctly felt, if not technically understood by the average reader. I was thinking how the poor sheep left to wander in dangerous ways might justly feel in their hour of peril or destruction how, as a shepherd, their keeper committed a sin against them by deserting them because, or while they were in the wrong and dangerous way; and how, with all the examples of the reformers, saints and martyrs before him, a pastor of today ought to know that his duty is with the flock.

It does not appear from the letter of resignation that Rev. Porter's congregation forced him out or prevented him preaching the truth as he sees it. If they had, he might still have found another church where he could preach the whole truth in love. Every minister and every man

should stand bravely, sanely, lovingly, firmly for the highest truths he knows. But he should try to do so in a way that will win men to the truth, not merely offend them.

Yes, Sir, if I were in the wrong I would be immeasurably glad after my error was shown me that my pastor, even against my unenlightened opposition, persisted in the effort to set me right. The chief reason for being a preacher or teacher is to lead people out of darkness into light and into fuller light.

The illustration from the war does not fit the case at all. To act so would be hypocrisy and treason. The church is not a war but a school of Christian truth. Should a teacher resign his position because he has found a truth the pupils do not know, or should he stay with them and try to teach them the truth? Nor does the Ingersoll illustration fit the case any better: for, whatever differences may exist between a minister and his people on theology, they will agree that obedience to Christ's words is one of the chief essentials, and the particular purpose for which a minister is engaged is to help his people understand the true meaning of the Master's words.

If a minister were to stay with his flock simply for the pay and neglect or deny the truth he would be a Judas; and if he preaches the whole truth he

(Continued on Page 7)

Debs' Tribute to His Mother

At the funeral service of Mrs. Marguerite Debs recently held in Terre Haute, reference was made by the officiating minister to her love for and her devotion to her children, and how this was fully reciprocated by them. As an evidence of their love and admiration for their mother, the minister referred to the occasion of the golden wedding anniversary of the aged parents seven years ago, when, surrounded by their children and grand children, one of the sons, Eugene V. Debs, as spokesman for the happy group, paid to each parent a most feeling and beautiful tribute. Part of his remarks referring to the mother were then read by the minister. I was so deeply impressed by their soulfulness and beauty, and so pleased to find such a noble expression of a son's devotion to his mother, that I herewith reproduce that portion of Mr. Debs' tribute which was read by the minister.

At the conclusion of the family dinner on the occasion referred to, Mr. Debs arose and affectionately referring to his aged and invalid mother, who, though a constant sufferer, seemed to have forgotten her bodily pain in the joy of that glad hour, he said:

"There are two words in our language forever sacred to memory—Mother and Home! Home, the heaven upon earth, and Mother its presiding angel. To us children here today, Mother and Home have realized all the longing, yearning aspirations of our souls, and now, in this blissful presence, we quaff to our mother this cup full and overflowing with the divine nectar of our love. I need not attempt to recite her deeds of devotion. There is not a page of our memory, not a tablet of our hearts, that is not

adorned and beautified by acts of her loving care, in which her heart and hands, her eyes and her soul in holy alliance, ministered to our happiness. There was never a time when there was not a song in her heart, sweeter than Aeolian melody, wooing her children from folly to the blessedness, security, peace and contentment of home. Her children were her jewels in Home's shining circle, and if by the fiat of death a gem dropped away, the affectionate care it had received added soulful charm to her lullaby when at night she dismissed us and sent us to dreamland repose.

Years of duty and trial, anxiety and care have bowed her form, whitened her hair, dimmed her eyes and robbed her cheeks of their maiden bloom; but O, our mother is still to us our beautiful mother. Her heart is as young and loving as when in our infancy, in youth and in riper years it throbbed responsive to our plaints; her hands are as beautiful in our eyes as when in our childhood they were laid caressingly upon our heads, and her dimpled fingers smoothed our hair or wooed back to order our truant tresses, and her voice, though less resonant than in the years when she called us from play to duty, has the same cadence as when bending over us she sang the cradle song which lulled to sleep and to dreams. O, our mother! beloved more than any wealth of words could express, your children on this Anniversary Day of your wedding fifty years ago, offer you aye, shower upon you in the name of filial devotion, all the holiest treasures of garnered affection."

J. H. HOLLINGSWORTH.

Intercollegiate Socialist Society

The Intercollegiate Socialist Society is an organization formed for the purpose of interesting college students in the study of Socialism. It has now been organized about six months, and has about forty, dues-paying members. Owing to lack of time, very little has been done in the way of pushing its work, yet the bare announcement of the plan has been sufficient to bring in responses from nearly a thousand people, who are willing to assist in various ways.

The Society has been the means of organizing Study Chapters at Yale, Harvard, Wesleyan, Columbia, Bryn Mawr, and the Universities of Chicago and California; and in at least a score of other institutions there are students who are ready to set to work, asking only guidance and support. We have a list of speakers who offer their assistance without charge; and we have the names of several hundred students and teachers who are willing to distribute our literature. But all this necessitates a mass of routine work, and we have no one who can attend to it. We had planned to edit a special "College Students' Edition" of some of the Socialist papers; members of our Executive Committee had offered to contribute articles, and several papers were ready to assist us in raising funds, with the idea of putting a copy into the hands of every college student in the

country. The work had to be postponed, because there was no one able to attend to the correspondence which it would have involved. We have secured lists of the college publications of the country and of numerous other papers which are interested in our work, and willing to publish accounts of it; but we have not been able to send them material.

The Executive Committee feels that the Society should be put upon a permanent basis; that a fund should be raised in order to pay a secretary to devote his entire time to the work; to attend to the correspondence of the Society, send out its literature, and carry out the plans of its Executive Committee. The present officers of the Society do not intend to abandon the work; they offer their time and their best thought to it as before; but they feel that they ought not to be expected to carry the burden of the routine work, which is already so great, and would become many times greater if efforts were made to spread the organization. It is proposed to find forty or fifty persons who will become sustaining members of the Society, pledging themselves to contribute not less than \$25.00 a year for as long as the work accomplished shall warrant it. The first payment will be due next September, and at the close of the following college year a report will be made setting forth the purposes for which the

money has been expended.

We believe that this work will require no justification to men and to women who desire the spread of an intelligent interest in Socialism. The subject is almost entirely neglected in our colleges at present, and the deficiency might be made up by efforts among the student body. This work will very soon become a self-supporting one; but the students cannot be expected to contribute toward the spreading of Socialist ideas until they have first been taught what Socialism is. The undersigned have pledged themselves according to the plan outlined, and they request you to add your name, and to

lay the matter before others whom it might appeal to.

Jack London,
Upton Sinclair,
Morris Hillquit,
Robert Hunter,
G. H. Strobell,
J. G. Phelps Stokes,
Thomas Wentworth Higginson,
Joseph Medill Patterson,
Sidney A. Reeve,
Ernest Poole,
Gaylord ...shire,
J. A. Wayland,
George D. Herron,
William Brewster Lloyd,
N. O. Nelson.
Address Miss M. R. Holbrook, Sec.

The New Socialist School

The trustees of the Rand Fund for the establishment of a school to teach social science from the standpoint of International Socialism have empowered the American Socialist Society, an incorporated body formed in 1901, to found and maintain such a school.

The Society has accepted the charge, and has been for some time actively engaged in the preliminary work of organization. It has leased for a term of years the large residence building at 112 East 19th Street, and will take possession on July 1. The rooms on the parlor floor will be fitted up for a library, reading room, archive, office and book-stand, and the rooms on the second floor for class rooms.

The leading Socialist publications of the world will be kept on file. A collection of the most authoritative works on Socialism and Social Problems will be made, \$1,000 having been apportioned for the beginning of the library. An archive of old and rare manuscripts, pamphlets and books relating to Socialism and labor will also be collected. Comrades will be asked to contribute by loan or gift to this collection, which will be carefully guarded. Already several rare works have been promised.

It is expected to have the library and reading room ready for general use by July 15. The classes will begin on Monday, October 1. The Instruction Committee has prepared a tentative plan of study-courses, and though much remains to be done before definite announcement can be made, the following courses can be confidently promised at this time.

Systematic courses, with the use of text-books, personal assistance of instructors, examinations and seminars on

1. Elementary Socialism.
 2. Economics of Socialism.
 3. History of Socialism.
 4. Nature and Functions of the State.
 5. Composition and Rhetoric.
- Lecture-Conference Courses, with opportunity for questioning instructors, on
1. Principles of Sociology.
 2. Ethics.
 3. Social Theories.
 4. Social History.

Formal lectures on a great variety of subjects, such as Methods and Tactics of the Socialist Movement; Socialism and Art, History of the Labor Movement, Physical Evolution, and such special problems as those relating to Race Antagonisms, the Middle Class, the Farming Class, Trade Unionism, Child and Woman Labor, Old Age Pensions, Immigration, Housing, Proletarian Diseases, and Labor Legislation.

The services of all instructors will be paid for, and a moderate tuition fee will be charged students.

The officers of the Society operating the School are: Algernon Lee, President; Morris Hillquit, Treasurer; and W. J. Ghent, Secretary. Among the Directors, other than these officers, are Leonard D. Abbott, John C. Chase, Benjamin C. Greenberg, Dr. Th. Levene, and Herman Schlusker. Mr. Ghent has also been elected the Secretary of the School.

A preliminary prospectus, giving more detailed information, will be issued about July 15. Requests for this prospectus may be sent to the Secretary at 260 West 54th Street, New York City. The Secretary would also be glad to receive lists of names of those who might be interested in the work of the school.

W. J. GHENT, Secretary.

BOOKS YOU SHOULD READ

(Order of the Christian Socialist)

Rebels of the New South, by Walter Marion Raymond. Price \$1.00. The most beautiful, delightful, pure and wholesome Socialist novel printed. Walter Thomas Mills said of it: "I sat up all night reading the book in the midst of the hottest campaign in which I have recently been engaged. A book that can hold me that way will certainly interest others."

The Recording Angel by Edwin Arnold Brenholtz. Price \$1.00. A story of tremendous grip. (I finished it at 2:30 a. m.—E. E. C.) The plot is worthy of Conan Doyle; the action rapid, intense; the interest unflinching, the spirit and purpose noble, sweet and strong. It will surely make Socialist votes.

The Jungle by Upton Sinclair. Price \$1.35. This latest Socialist novel is making a great sensation. The first edition is 30,000 copies, most of them ordered in advance. It is startling and terrible. More fact than fiction. Eugene V. Debs says of it: "In this fearful story the horrors of industrial slavery are as vividly drawn as if by lightning. It marks an epoch in revolutionary literature."

The Principles of Scientific Socialism by Rev. Charles H. Vail. Manila cover, 35c. Able and easy to understand.

The Struggle for Existence by Walter Thomas Mills, Price \$2.50. In clubs of five or more, \$1.50 each. Generally acknowledged to be the greatest Socialist book in the English language, clear, concise, comprehensive, convincing.

Our next issue will be largely devoted to reports of the Christian Socialist Conference which meets at Louisville, Ky., this week. Extra copies may be had at ONE CENT EACH in bundles of ten or more.

THE CHRISTIAN SOCIALIST

ISSUED SEMI-MONTHLY

Published by THE CO-OPERATIVE PRINTING COMPANY,
134 North Vermilion Street, Danville, Ill.

SUBSCRIPTION PRICE



50 CENTS PER YEAR

ENTERED AT THE POSTOFFICE AS SECOND-CLASS MATTER

EDITORS:

EDWARD ELLIS CARR, - - - - - Danville, Illinois
OSCAR F. DONALDSON, - - - - - Webster City, Iowa

CONTRIBUTING EDITORS:

GEORGE WILLIS COOKE, - - - - - Boston, Massachusetts
GEORGE H. STROBELL, - - - - - Newark, New Jersey.
PAUL H. CASTLE, - - - - - Central Park, Montana
J. STITT WILSON, - - - - - Berkeley, California
W. B. GALLAHER, - - - - - Danville, Illinois
WILLIAM R. BENNETT, - - - - - Marion, Indiana
CARL D. THOMPSON, - - - - - Minneapolis, Minnesota
WINFIELD R. GAYLORD, - - - - - Milwaukee, Wisconsin

Please do not send stamps for subscriptions or bundle orders above ten cents. Stamps are not legal tender. We can not sell them and we need the cash to pay bills with.

THE CHRISTIAN SOCIALIST may be had for ONE CENT PER COPY in bundles of ten or more. This is less than cost. We thus divide the expense of propaganda work with you. Keep it going.

NO BILLS FOLLOW THE CHRISTIAN SOCIALIST. If you get it REGULARLY, somebody has paid for it. When your subscription expires we will notify you.

Christian Socialist Conference

The First National Conference of the Christian Socialists of America will assemble in a preliminary meeting Sunday morning, June 17 at nine o'clock, at Music Hall, Sixth and Walnut streets, Louisville. Adjournment to attend church services at eleven. Afternoon and evening meetings at three and eight o'clock. Sunday meetings mainly devotional and educational. Monday meetings given to discussion and organization. A strong and inspiring program will be arranged. Let each comrade on arrival come to Headquarters at Music Hall.

The emperor of Germany need not worry over the sex of his unborn grandchild. There will be no kings in its day of maturity. It will be glad of a job at some good trade and rejoice in honest bread and the sweet unpurchased love of some mate among the workers.

TO CHICAGO CHRISTIAN SOCIALISTS

A Branch of the Christian Socialist Fellowship has been organized in Chicago. No creed test except an appreciation of religion in its relation to the International Socialist Movement. The object is to get the socialist message into all the churches. If interested, write to E. M. Winston, 6127 Kimbark Ave.

CONFERENCE EDITION

Our next issue will be largely devoted to reports of the Christian Socialist Conference which meets at Louisville, Ky., this week. Extra copies may be had at ONE CENT EACH in bundles of ten or more.

The Song of Hope on first page was written by Comrade Harvey P. Moyer, especially for the Christian Socialist Conference, to be held at Louisville, Ky., June 17 and 18. It is expected Comrade Moyer will be there to lead the singing.

The Socialist, of Toledo, O., has moved to Caldwell, Idaho. Comrades Titus and Ault are in charge. Comrade Mailly and his wife have severed their connection with the paper.

Five subscriptions to the Christian Socialist for \$2.00. Send us a Club.

Please take notice, we withdraw our offer of the Appeal to Reason with the Christian Socialist for one year for fifty cents.

A Good Problem for the Christian Church

From faraway Tokio, Japan, comes a sixty page magazine whose queer characters we can not decipher; but two pages of English editorial notes discover to us that the name of the magazine is The Shinkigen or New Era, and its object the conversion of Japan to Socialism.

It reveals the fact that the Socialist party of Japan has been officially recognized and praises the present ministry for its wisdom and liberality in abandoning, even in part, the methods of persecution used by former Japanese cabinets.

It praises the Society of Friends (Quakers) of Tokio for seeking to establish a peace association in Japan favoring international arbitration.

Referring to the Japanese famine it sets forth the following facts and suggestions:

"1. Famine is a natural event and may be unavoidable. But the fact that the agricultural laborers of a region suffer severely from the famine of a single year proves too plainly how miserable their circumstances must be, even when the crops are good. Bad crops simply serve to make their misery apparent.

"2. Every time there is a famine, small peasant proprietors are compelled to part with their own lands and turn tenant-farmers. These lands naturally and very cheaply flow into the hand of a comparatively few large land-owners.

"3. Thus bad crops make the distinction of the rich and the poor more conspicuous, the rich becoming richer and fewer while the poor become poorer and at the same time more numerous.

"Such, indeed, is the result of the present, as well as any, famine. Some seem to think about the present famine, for example, nothing deeper than the necessity of relieving its sufferers. But the problem does not stop merely with sympathy. It is more fundamental and thorough-going."

In a longer editorial on "A Good Problem for the Christian Church," it says:

"There can be no question that charity works are necessary, but is not the magnificence of charity works rather a shame than a fame?"

"Why is it impossible to organize a society where charity works are unnecessary? This is a problem everybody ought to consider earnestly. People ask the rich for charities, and praise them for their contributions. But is not wealth itself an embodiment of sins and evils? We like to ask the Christians whether love can really exist in a society where the distinction of the rich and the poor is recognized as proper. Considered from the spirit of love, is not the distinction of classes an evil of human society? From the standpoint of utilitarian morality, communistic life may seem a paradise for the idle; but from the sublime principle of the love to

God and the love to men, is not such life a self-evident truth? To monopolize anything to the rejection of communistic life is a violation of the divine law. The difficulty of rich men's entering into the kingdom of God is not in the fact of their being rich, but is in their intention to become rich.

"So we say that the first thing to be aimed at in preaching Christianity is to make the sins and evils contained in wealth evident, and that what the religionists of the present time ought to know is not theology but political economy."

"Oh, how poor atheism is! how small and how absurd! God exists. I am more certain of his existence than of my own. If God grants me life enough, it is my desire to write a book in which I shall demonstrate that prayer is necessary to the soul, that it is useful and efficacious. As for myself, I do not pass four hours in succession without praying. I pray regularly every morning and every evening. If I awake during the night I pray. What do I ask of God? That he give me strength. I know what is good and what is evil, but I am weak, I am conscious of my weakness, and I find that I have not the strength in myself to do that which I know to be right. God supports us and envelops us. We exist in Him. In Him we have life, movement, being. He is the Author of all, the Creator. But it is not true to say that he has created the world. For he creates eternally. He is the soul of the universe. He is the I of the Infinite."—Victor Hugo.

The Outlook says: "If it could be scientifically proved that Jesus Christ was not supernaturally born and not supernaturally raised from the dead, that would afford no reason for rejecting Christianity." Certainly. Christianity consists not in doctrines about Jesus but rather in the practice of his divine precepts.

A good brother asks if a man can be a Christian and reject the Mosaic account of creation. Yes. A man might be a Christian and believe the earth was flat, as most men did till recently; but no man can be a Christian without doing God's will as set forth with such self-evident truth in the Sermon on the Mount and other words of Jesus. The tests of Christianity are first practical, then experimental,—never dogmatic. "If ye do His will, ye shall . . . know." . . . Experimental knowledge—conscious spiritual life—is the result of obedience to Christian precepts and principles. Dogma is a matter of historic, scientific and philosophic knowledge quite beyond the average man in this age of slavery and superstition.

Order a bundle of Christian Socialists. One cent a copy.

HOMEWARD BOUND

(Editorial Itinerary)

Breast bravely, ship, the battling tide
And sweep the watery miles aside
That part from me the one that should be nighest.
Deferring the ineffable moment when
I'll envy not the kingliest of men;
No, not a soul that soars among the highest.

"Land ho!" Bless thee, wind-wavered voice,
Vibrant with love of home; rejoice
With me whose heart with blest home thought is thronging.
Yes, weary eyes, there surely is the land—
Low, but agleam with gold, its stretching strand
Lit by her love and hallowed by her longing.

—PAUL HAZELTON, IN COSMOPOLITAN

So many places have been visited since my last report, so many lectures given, so many pleasant acquaintances made and so many generous kindnesses received that space is not permitted to mention all, especially as my "Itinerary" was crowded out last time to make room for further discussion for and against a new Socialist sect.

At Ithaca, N. Y., the lectures were given in the Methodist, Unitarian and Baptist churches and Cornell University. Much interest was manifested and the comrades desire another series later. In the home of Mr. and Mrs. W. P. S. Clapp I enjoyed rare fellowship and comfort.

The meetings at Buffalo were so kindly reported by the Herald, the official Socialist organ edited by Comrade Klenke, (reprinted in our May 15 issue) that I will only speak of the royal kindness and loyalty of Comrades R. W. Porteous and E. C. Bangert, who worked so hard to make the meetings a success and give me a pleasant time while there.

After finishing my week in the various churches, learning that owing to the postponement of the Ill. State Convention I had two days at my disposal, they immediately arranged for me to return to Buffalo to lecture in the Y. M. C. A. and in Central Presbyterian Church. They say I must come yet again.

At Buffalo I had the deep pleasure of making the acquaintance of Rev. Frank Blessing, sweet spirited, earnest, brave, able in the work, an outspoken Socialist and a "Blessing" indeed to his fortunate people; also of Rev. Edward J. Warde, pastor at Silver Creek, where I lectured Saturday night, a Herculean athlete, an undaunted enthusiast in practical religious work including Socialism and one of the most promising men I ever met. Both these men are Presbyterian ministers.

The Rochester, N. Y., comrades are enthusiastic and persistent in pushing the work. They have a regular Sunday afternoon meeting during the fall and winter in the city hall called "The Labor Lyceum," where they invite not only Socialists but others to speak. The general discussion following is exceedingly interesting, especially when the "others" lecture. I was privileged to address this meeting and must

have proved "sound in the faith" as they did not find fault, but commented very favorably. Monday night I spoke on the street and Tuesday night lectured to a large indoor audience celebrating International Labor Day. To Comrades Kennon, Ghearity and Weber and others I owe thanks for special kindnesses.

George D. Jones at Springville has been working for Socialism and for the Christian Socialist in an able manner for a long time and it was a great pleasure for me to meet him and speak under his auspices in beautiful Memorial Hall.

The meeting at Niagara was not very well worked up, but a small audience seemed to be much interested in the message. Comrade Dean is doing some good work writing for the daily paper an account of Socialism.

No, I am not going to tell you about Niagara Falls, for I remember hearing of a poet who attempted to describe it. He made a start as follows:

"Oh Niagara, Niagara,
Thou'rt a staggerer, a staggerer!"

"Then burst his mighty heart!" But I was there three days, and saturated myself with the view (and the water) from every direction and saw and felt the unutterable. The first view may be disappointing; but go and associate with these thunders, these splendors and terrors a few days and, if there is anything to you when you go, there will be much more when you come away.

Returning to Pennsylvania, lectures were given at Bradford, Franklin, Sharon, Grove City, Orangeville, Volante, New Wilmington, Elwood, Rochester, Wilmerding, Swissvale, Pittsburg, and other towns, in all of which I found loyal friends of the cause. Return dates were made at Newcastle, South Sharon, Duquesne, McKeesport and Allegheny.

At Newcastle I stayed a week, lecturing to large audiences in the opera house there on Sunday afternoon, and in Federation Hall the next Sunday night, visiting the nearby towns during the week. At New Wilmington our dear old Comrade Ashmore has been heroically standing for Socialism almost alone for many years. Comrade Green, who drove me to and from surrounding towns, deserves much credit for loyal service. The comrades

generally declare I shall return to Newcastle next year. "Barkis is willin'."

The meetings at Allegheny were full of enthusiasm. They know how to make things go there and Comrade Fred L. Schwartz, the county secretary, is doing much good. The whole Pittsburg district is a ripe field for our work and has some excellent workers. The whole state of Pennsylvania, under the direction of State Secretary Ringler, seems to be unusually active. There will be large gains in our movement there in the future.

And, after having been away from home almost a year for 91 days, I was permitted, by riding all one night, to spend nearly three days at home before coming to Chicago to fill dates made at the Third United Presbyterian Church by the zeal of Dr. John A. Kirkpatrick, a loyal member and official therein.

By courtesy of the pastor and official board of the Third United Presbyterian Church, Chicago, I lectured there Sunday night, June 3 on "Christianity and Socialism" and Monday night delivered the lecture on "Getting Married." The meetings were under the auspices of the Men's Club of which Dr. Jno. A. Kirkpatrick is an honored and beloved member. He was the originator of the meetings, for which he deserves much credit, and in a very few years he will be vastly

honored by the very ones who now think he is foolish on account of his activity for Socialism. The small crosses we bear now will change to crowns by and by.

Many results of such a meeting as was held Sunday night can never be known. In the circumstances no request for party members could be made, yet some at once gave their names to the secretary of the 6th ward branch. And on Tuesday night a most promising branch of the Christian Socialist Fellowship, composed partly of people influenced by this meeting, was organized. The branch starts out small in numbers, but large in the ripe Socialist experience, intelligence, religious conviction and loyalty of its members. This event gave me great joy and hope.

This United Presbyterian church is mainly a church of the common people and its spirit is devout and practical. The congregational singing has the old-time fervor, and the anthem was not only sensible and inspiring in substance, but was exceptionally well sung, both as to the solos and chorus.

This ends the present series of itinerary reports, as my whole summer until the middle of September must be given to Chautauqua work, except an occasional Socialist lecture near home. They will be resumed in the autumn.—E. E. C.

TO THE CHRISTIAN SOCIALIST:—

The following is a copy sent by our local to the National Secretary:

Mr. J. Mahlon Barnes—In regard to three lectures which Comrade E. E. Carr gave to us last week, "Christian Socialism," "The Failure of Capitalism," and "Why we Expect Socialism Soon," we want to say, they met with our highest expectation. The high class of thought and manner of expression were exceedingly fine, weaving in as he does, the moral tone which appeals to the uninterested and creates new life and a greater desire to push the work among our own members.

If Comrade Carr comes east another season we will want those lectures repeated and will charge an admission feeling assured that we can interest the most prejudiced.

WM. P. S. CLAPP,
Secretary Local, Ithaca.

The Prohibition party is rapidly losing its character as a distinct party movement. In Pennsylvania it is fusing with the Democrats and Independent Republicans. In other states it is dissolving into the non-partisan Anti-Saloon League. In some places it is placing the emphasis upon local option rather than state and national prohibition amendments. This is very natural in view of the circumstances, nevertheless it marks the dissolution of a great and heroic, though small, political movement.

The liquor business roots at the heart of the profit system and can not be destroyed while capitalism lives. The Prohibitionists held the truth, but not the primary truth; their issue was great, but it was only a surface issue. Socialism alone, by destroying profit in all business, can destroy the liquor evil.

A Christian View of Socialism

The July 15 issue of the Christian Socialist will contain in full the noteworthy address delivered to the New York Presbyterian Ministers Association at their special request by Comrade George H. Strobell. This is one of the most helpful articles for ministers and churchmembers ever presented by a socialist, and we propose to send it to every Presbyterian Minister in America.

It will fill most of one issue of this paper. Nothing else but necessary notices of our paper and the Christian Socialist movement will be admitted. The papers will sell for ONLY ONE CENT A COPY in bundles of ten or more, while the article in pamphlet form would cost you from 5 to 10 cents each according to number purchased. ORDER A BIG BUNDLE of these papers for distribution among your religious acquaintances, and ORDER NOW so we will know how many to print. ONLY ONE CENT A COPY.

Responsibility of Bible Students

By C. W. McDade, M. D., Ceylon, Minn.

All through sacred history bible students have been held responsible for the spiritual condition of the people. "Like priest, like people."

All the woes which Christ pronounced were launched upon the bible students of his time with the greatest force at his command. Even now, after the lapse of nineteen centuries, these woes are ten fold more applicable to bible students than when they were pronounced against the scribes and Pharisees. "This people honoreth me with their lips, but their hearts are far from me. They teach for doctrines the commandments of men." "They say and do not." Present day salvation is all sayings, holding up of hands, and testimonies. It is hearty cooperation so far as words go, but when it comes to deeds it is "Every fellow for himself, and the devil take all of them."

Students of all great subjects except law and religion search for the **fundamental principles** and then base all reasoning and teachings upon them. Law depends upon decisions rendered in the past. Religious teachings depend too much on tradition and superstition. There is not a particle of reason in this for the fundamental principles are so plainly stated and are likened to the solid rock for a firm foundation.

"Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Any one who will take the pains to understand the meaning of these three terms—God, neighbor and thou,—can never fail to understand his obligations and teach all men true **cooperation in working for one another.**

All sin, all evil, all wickedness are the results of oppressing one another, of not working for one another, of not truly cooperating to help each other. Thou shalt love each other; thou shalt help each other; thou shalt not oppress one another; Bear ye one another's burdens and so fulfill the law of Christ. Can any one do these things without having the love of God in his heart? Can any one fail to do these things and still have the love of God, even though he does make loud professions of love? Lip service can never save a soul.

"Did we not prophesy in thy name? and in thy name cast out devils?" "Depart from me ye cursed into everlasting punishment, I never knew you." How many bible students will have this disagreeable disappointment before the judgment throne and realize that many of the despised non-church members and supposed evil doers have been admitted into the kingdom!

Feed the hungry; give water to the thirsty; clothe the naked;

visit the sick; care for the stranger; visit the prisoner; help the weak, the crippled, the poor, the orphan, the widows. **These are the only proofs that the heart is right in the sight of God.**

True cooperation on these fundamental principles will win many a soul that is now shut out of the kingdom of heaven by false teachings. **They know it within themselves,** yet they will harden their hearts as did the Pharisees of old and run along in the same old ruts, being unable to get out till the waves of cooperation sweep over them and history shall record their nineteen centuries of stupidity. **"Ye shut up the kingdom of heaven against men, for ye will neither go in yourselves, nor suffer them that are entering to go in."** "They shall come from the east and from the west and shall sit down with Abraham, Isaac, and Jacob, and ye yourselves shall be cast out."

"So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand."

What a terrible responsibility the bible students are taking upon themselves by not teaching **full cooperation as neighbors** to minister to the least of Christ's brethren, as outlined in Math. XXV. 31-46, the great judgment scene!

True happiness and soul salvation is gained by no other way than to use every mental and physical talent and every dollars worth of property and capital in this form of cooperation.

Charged With Defending the Church

Rev. Edward Ellis Carr, editor of the Christian Socialist, has been accused of obscuring the class struggle by his appeal to religious men in behalf of socialism. Of course the charges are absurd and wholly false in view of the facts and many branches are so testifying to the National Committee. The friends of our cause need not worry; but in order that the whole truth may be made known, every branch where Editor Carr has lectured should report to the National Secretary. The following was adopted by the Mercer County Convention of Pennsylvania: Whereas charges have been preferred against Comrade Edward Ellis Carr of Danville, Ill., by Comrade Goebel, as to his attitude toward the churches and the propaganda of Socialism

among the church membership, and,

Whereas, We know Comrade Carr to be an earnest worker for the cause of Socialism having lectured five times in our county on two occasions within the last six months and having given entire and perfect satisfaction and the county committee also having received requests from locals for six dates for him in the future,

Therefore be it resolved, That we the party membership of Mercer county in convention assembled, declare the charges to be unfounded and unjust from a Socialist standpoint and request the National Committee to exonerate Comrade Carr and retain him in organization work.

J. H. STURGIS,
H. W. KANE,
D. J. LEWIS,
Committee.

Gone But Not Forgotten.

William Crittenden Thornton, editor of The Banner, well-known to labor and reform editors generally, died of smallpox at the age of 47 years, having been a newspaper man for 28 years. He was a true friend of the world's workers as he understood their needs, and doubtless his brave efforts in their behalf will bear good fruit.

He leaves a wife and a young son, who has been in a St. Louis hospital since last November.

Mrs. Thornton writes: "We were quarantined in our home two miles west of town and alone. I kept my vigil of woe for sixteen days and nights. The country people are so afraid and so selfish that they would not speak to me. And we have four churches here, but not one minister has sent me word of encouragement. Sometimes it seems as if my heart would surely break."

Ministers and people who neglect to visit the sick, are far from doing the will of God.

"So many gods, so many creeds, So many paths that wind and wind;—

While just the art of being kind Is all the sad world needs."

To the Editor:—

At the time that we were preparing to issue "The Jungle," we were told by the publishers of the regular book-store edition

Brotherhood.

By Ralph Korngold

I wish mankind had but one body, That I might embrace it, clasp it to my breast,

For in one sorrowful night I have learned

What I had heard a thousand times and never understood; That we are brothers!

O could I but convey to you the meaning, not the word!

For what is a word?

What is the word Light to one born blind?

Or the word Brother to him who never knew the passion of brotherhood?

I knew the word, now I know its meaning,

And all the world is changed!

that the book would be sold in the stores for a dollar and twenty cents. Desiring to give the comrades the same price, we set the price of our edition at a dollar and thirty-five cents, postpaid. We now find, however, that many of the book stores are now selling the book for as low as a dollar and eight cents. We do not wish to charge a higher price for the book than is charged in the stores; but we have printed a great deal of literature having the price a dollar thirty-five. We request you to announce to the comrades that they may disregard this price for single copies, and that in future the book will be sold for a dollar twenty, postpaid, or a dollar five in your office.

Desiring to aid the larger locals of the country in placing the book, we have concluded to allow four months' credit upon lots of one hundred copies or more, the price of which is eighty-four dollars, freight prepaid. This applies only to cases where the agreement is made by resolution of the local, and due notice is transmitted to us by the secretary. We shall be glad, also to offer the book upon credit, to be sold at Socialist fairs, where notice is sent to us in advance by an authorized person.

Fraternally,

THE JUNGLE PUB. CO.

This issue is a good one to distribute among your friends. Order a bundle of ten or more at one cent a copy.

Principles of Scientific Socialism. By Charles H. Vail. Chicago: Charles H. Kerr & Company, 56 Fifth ave. Cloth, \$1.00. Paper 35 cents.

This is by far the most successful summary of Marxian socialism ever written by an American author. Opening with a brief sketch of industrial evolution in Europe and America, it proceeds to an analysis of value and surplus value, and then enters into a very full discussion of the advantages of socialism. It is shown how a co-operative organization of industry would hasten production and improve distribution, would abolish waste, give woman her proper place in society, while at the same time really simplifying government. Other subjects discussed are "Wage Slavery versus Chattel Slavery," "Rent and Interest," "The Problem of Labor Saving Machinery," "Industrial Depressions and Commercial Crises," and the law of wages and of progress. An interesting portion of the book is the chapter on some "Popular Economic Errors," where many of the objections to socialism are met and answered. As a first book for those who are willing to do a little solid reading this book must always take a prominent place in American Socialist Literature.

THE CHRISTIAN SOCIALIST FELLOWSHIP

EDITED BY REV. LUCIEN V. RULÉ, GOSHEN, KY.

TO EDWIN MARKHAM,
Minstrel of Humanity.

Amid the trials of these Chaldean days
One noble minstrel stands for
Israel's God,
Regarding not King Greed's com-
manding nod—
Silent, erect, while others, pros-
trate, praise;
Calm and unmoved though perse-
cution's blaze
Flames in his face with fierceness
seven-fold.
His Lord is Love; their idol Lust
for Gold.
But lo! What means the multi-
tude's amaze?
Truth, white and shining, walk-
eth with him there
Through slander's fire—unharm-
ed is honor's hair;
And forth he comes so purified
and fair,
The Greed-King riseth, trembling,
from his throne,
Smitten of conscience, crying:
"Be it known,
O Babylon, that Love is Lord
alone!"

—L. V. R.

The outlook grows brighter as the June Fellowship Conference draws near. It will be a memorable meeting in the men present, those represented, and the work accomplished. And women will be with us in our councils and labors. The program is still open for a few days, but the following is a general outline, subject to change, for the perusal of those who will think of us while we are in convention.

Regular Sunday evening lectures are already being held, preparatory, conducted by Comrades Dobbs and Goodman. We look for Comrade Carr as early as possible, by the 15th or 16th, to discuss arrangements and render any service necessary. We would like all the committee here by Saturday the 16th. Comrade Carr will be given two important preaching appointments for Sunday. His two sermons will be "The Greatest Text in the Bible" and "The Pillars of Peace." There is prejudice against any form of Socialism down here, but we hope to accomplish great things by courtesy, extended and received. We hope to have Comrade Carr address a ministers' meeting, and lecture on Socialism and Christianity following Sunday.

Rev. W. D. P. Bliss, whose name is nationally known in connection with Christian Socialism expects to be here and take part. Rev. Dr. Falkner of the 4th ave. Episcopal Church has extended Comrade Bliss a cordial invitation to preach the Sunday morning sermon, a social message, and Comrade Bliss will speak in the Conference on the subject: "The Socialist and the Church." It is possible that the Episcopal clergy will arrange other meetings for Mr. Bliss.

Comrade Fred'k Strickland

will speak at Music Hall Friday evening, June 15th on the subject: "The Kingdom of God and the Commonwealth of Man." Saturday evening, and Sunday, morning and evening, he will deliver three of his strongest social messages of the Kingdom to the Christian congregation at La-Grange, Ky., 30 miles from Louisville, where Pastor Lloyd is doing a noble work. The Christian Church will be well represented. One of our truest associates in the service is Rev. W. A. Ward of Henderson, who will address the Conference.

Comrade W. D. Wattles of Winchester, Ind., will arrive in time to assist in the preparatory work. The Free Methodist Congregation of Louisville is conducting a large tent meeting in the southern part of the city amongst the working class. Pastor Black of this church extends a cordial invitation to us, and Comrade Wattles will, in all probability, be put there Saturday evening and Sunday, as he is the greatest social evangelist amongst the plain, every-day folks who toil that our movement contains. He has been ill of late, but is up again and will be a wonderful inspiration to us all. Comrade Strickland's dates are adjoining the section where Comrade Wattles held such a successful meeting last year down here. A letter was from Comrade Wattles, at Comrade Goodman's home in New Albany, Ind., just one year ago, that the suggestion of this present conference originated, at least in our midst down here. Others, like Comrade Carr and Comrade Donaldson, had it in mind. But the meeting in Louisville is most timely and appropriate.

Comrade Cooke will fill the pulpit of Rev. Mr. Ramsay, at the Church of the Messiah. Bro. Ramsey is the most powerful exponent of the social gospel in Louisville, and will speak to us on the subject "The Soul of the New Social Order." He is rendering every assistance to us in the coming assembly.

It is impossible to publish the large number of splendid letters received from those coming, and many more not coming who will be with us in spirit. Rev. J. H. Asbeck of Pittsburg, a staunch socialist minister, writes a fine letter and will preach for a large German congregation Sunday morning in Louisville, if he can get a supply for his home pulpit that day. He will take an active part in the Conference, and will push the work amongst our German-American comrades. Comrade Aaron Noll of McKeesport, Pa., will be here, and we have a good letter from Comrade Wm. F. Fuhrman of Rochester, N. Y., who would gladly attend if it were possible. An inspiring message comes from our aged comrade and brother M. Zimmerman of Oberlin, Kansas, who is not

able to make the trip, but will watch the proceedings with deep interest. His suggestions will be considered.

Ohio will be represented by Dr. Reed of Toledo, Paul Shivel of Pleasant Hill, and others from Cincinnati, among them being Mrs. May Strickland, who will address the Conference on "Woman's Work for the Kingdom." She will be assisted on the program by Mrs. Eva Matteson of Marion, Ind., one of the great souls in our Kingdom Fellowship.

Comrade Thomas Hickling of Jacksonville, Fla., sends a very excellent and practical letter. All these letters will be turned over to the working committees of the Conference.

Hundreds of comrades will be with us in spirit if not in person.

Editorial Reply

(continued from page 2)

may become a martyr; but if he refuses the opportunity to speak the truth to his church he makes a tremendous mistake, to say the least.

The idea that there are not enough working people in the church to bother with, or that the average church member does not need Socialism as much as any one else, is wholly erroneous. And before Rev. Porter has been long in the open field, unless he proves one of the limited number of men whom the party can support as a regular propagandist, he will find that it is easier to reach people through the church than without it.

In the following remark he shows that he has wholly misunderstood my objection to his resignation for the reasons he published:

"The true teacher declares clearly and lovingly as he has power the truth of God as written all about him in his works. * * * But when a man expects to lead the sheep to the true Shepherd by everlasting tacking his course to follow not the shepherd but the sheep, etc."

There was nothing in his letter of resignation to signify that he was in any wise refused the privilege of speaking the truth, even about Socialism, nor that the differences between him and his church were theological. No shepherd should let his sheep lead him—except by their cry of distress in the hour of need—but he can never lead them by leaving them to their fate. No one who reads my criticism of Rev. Porter or my article on tacking can honestly say there was the slightest encouragement for hypocrisy or insincerity in it, either directly or indirectly. The questions between Rev. Porter and me seem to be whether a minister is hired as a mere parrot to repeat old theological platitudes or a thinking man with the love of truth and the people in his heart whose chief duty is to bring truth and the people together; and whether it is best (right) to leave a people who are willing to hear the truth

which they sorely need for the doubtful chance of reaching others who may not even listen.

And of course I have written not merely to criticize Rev. Porter, nor even with the hope of bringing him back into the ministry, (though I wish he would return) but with the idea of helping other ministers who are facing the same crisis to avoid the same mistake.

The church belongs to Socialism by reason of its faith in the words of Jesus. Let us claim our own.

It would be far more reasonable for a man to leave a labor union because he is a Socialist—which would be preposterous—than for one to leave the church for such a reason. We stay in the unions on account of the good they do and that we may win them to Socialism. So should we treat the church, whose glorious Head proclaimed a message which fully implies Socialism. Let us preach this message in all the churches fearlessly and ceaselessly.—E. E. C.

True Christian Love.

"We have already, in our remarks on the extra-ordinary love of these unions for one another, seen that they never consented to part, but ordained that even in the grave they should be buried close to each other, and if cremated, that their ashes be mixed so that they might in the other world be in close contact. The idea of a demiurge is but an extension of this contract. Originally the same Socialism was conceived to continue in heaven as had succeeded in protecting them here; and to the primitive it was easy to imagine the same workshops, the same familiar Kurios, and the same great Masterworkman, next in majesty to Jehovah himself, presiding and providing for the benefit of the millions who used to labor in the earthly workshops.

"Behind the sacred veil of these ancient unions there was no mendicancy, no charity, no lack of plenitude, no prostitution. Woman, enfranchised from the economic horrors which in our days of boasted Christianity drive her to despair, rose to the grandeur of her nature and stood above taint. She will do it again if this pure and ennobling socialism shall ever be brought back to the light of its true and beneficent civilization. Such was the true condition of things in the time Philip was managing one of these influential unions at Hierapolis."

—From "THE ANCIENT LOW-LY."

To Ibsen.

By Ralph Korngold

There is in all of us a haunted chamber,
In which are phantoms, ay,
phantoms from generations past.
Thou, great poet, hast fearlessly
unlocked it,
And made the phantoms stride
forth into broad daylight,
And hast acquainted us with our
multifold selves.